

State University of New York College at Buffalo - Buffalo State College
Digital Commons at Buffalo State

The Fifth Freedom

The Madeline Davis Gay, Lesbian, Bisexual,
Transgender Archives of Western New York

12-1-1975

Fifth Freedom, 1975-12-01

The Mattachine Society of the Niagara Frontier

Follow this and additional works at: <http://digitalcommons.buffalostate.edu/fifthfreedom>



Part of the [Feminist, Gender, and Sexuality Studies Commons](#)

Recommended Citation

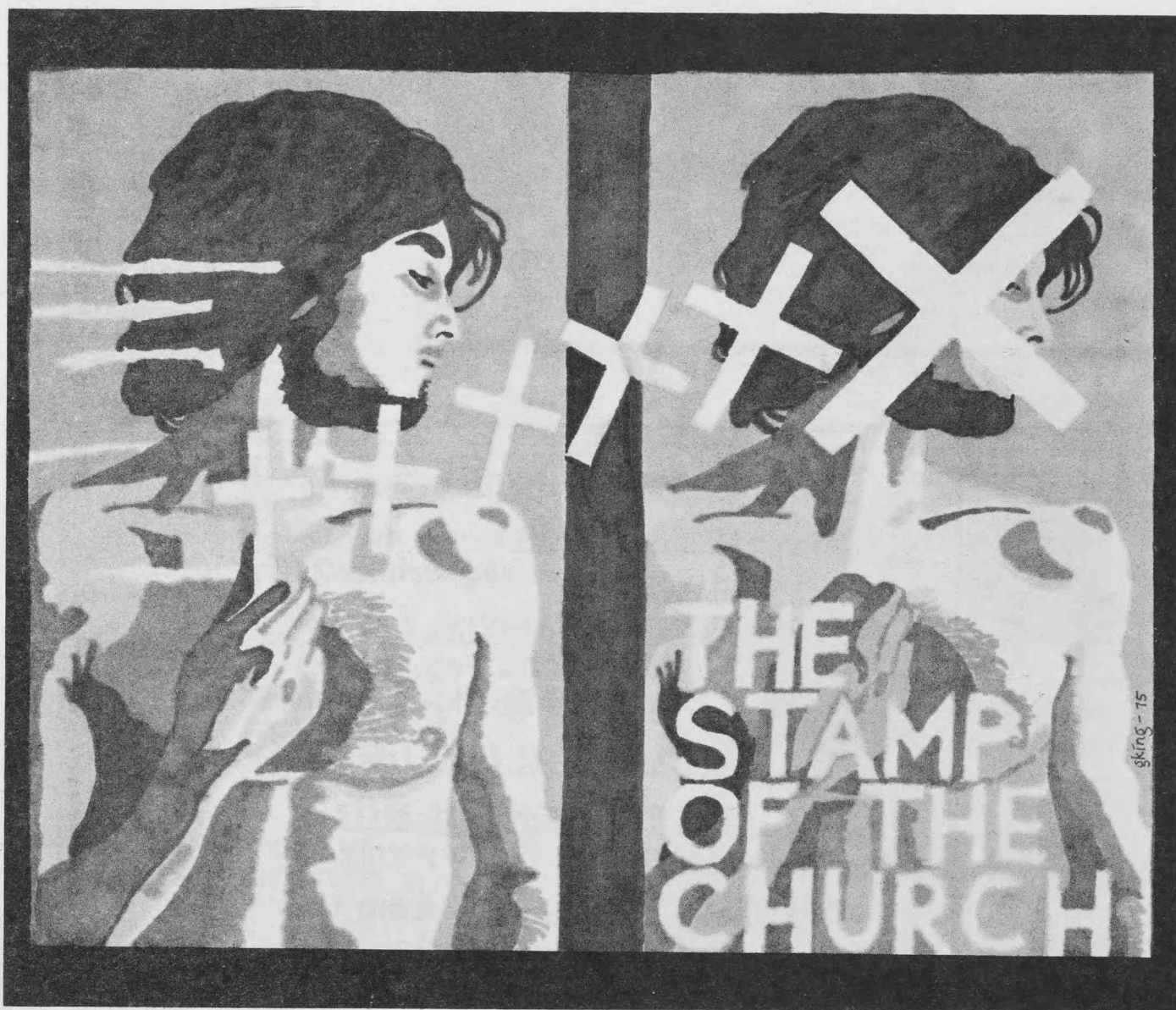
The Mattachine Society of the Niagara Frontier, "Fifth Freedom, 1975-12-01" (1975). *The Fifth Freedom*. 36.
<http://digitalcommons.buffalostate.edu/fifthfreedom/36>

This Book is brought to you for free and open access by the The Madeline Davis Gay, Lesbian, Bisexual, Transgender Archives of Western New York at Digital Commons at Buffalo State. It has been accepted for inclusion in The Fifth Freedom by an authorized administrator of Digital Commons at Buffalo State. For more information, please contact digitalcommons@buffalostate.edu.

5th Freedom ^{25¢}

PUBLICATION OF THE BUFFALO GAY COMMUNITY

DECEMBER 1975



BIG — ROUGH — TOUGH!

NEW! Uncensored Movies!

**REFLECTIONS OF YOUTH
BOYS OF THE SLUMS**

Each 3 reels, 400 ft. \$39. each;

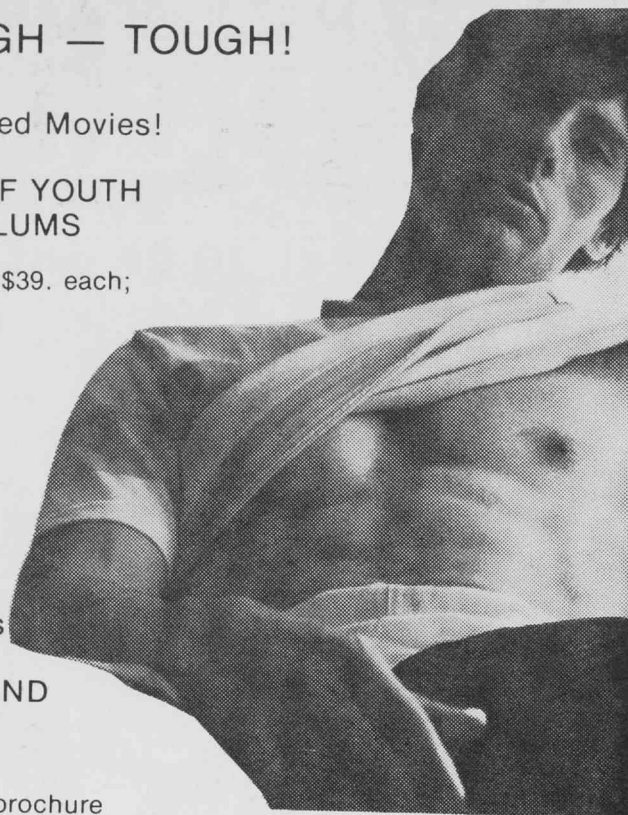
Complete 3: \$99.

8mm
Color
All Male

On Sale!

Wakefield Poole's
**BIJOU
BOYS IN THE SAND
MOVING**

Write for illustrated brochure
Over 21 only.
Irving Inc. 850 Seventh Ave. #204 NYC 10019



**See America.
Find a friend.**



with
BOB DAMRON'S

**ADDRESS
BOOK '76**
\$5

Bars
Clubs
Hotels
Beaches
Restaurants

USA
Puerto Rico
Virgin Islands
Guam
Canada

BOB DAMRON ENTERPRISES
P.O. BOX 14-077 • SAN FRANCISCO
CALIFORNIA 94114 • (415) 626-4692

**AVAILABLE AT YOUR
FAVORITE BAR • BOOKSTORE •
BATH • OR MAIL ORDER •
SEND \$5.00 + 50¢ POSTAGE
TO ABOVE ADDRESS**

**H
I
B
A
C
H**

**R
O
O
M**

**d
i
s
c
o**

LUNCHES 11:30am-3pm

**HAPPY HOUR every day till
8pm reg. drinks 75¢**

**MON. NITE SPECIAL happy
hour all nite reg. drinks
75¢ wine 50¢ local beer 50¢**

WED. NITE 2 for 1 from 8pm

**THURS. HIGHBALL NITE
blended whiskey only 75¢**

SAT. & SUN. open from 1pm

**OPEN NITELY for your drink-
ing and dancing enjoyment
till 4am**

"Your Favorite Nightspot!"

274 Delaware Ave. - Buffalo, N. Y.

SISTERS OF SAPPHO LESBIAN FEMINISTS

Sisters of Sappho is a lesbian feminist organization whose purpose is to organize social, political and educational activities that meet the needs of the Buffalo lesbian community. As lesbian feminists we recognize that the source of our oppression as lesbians is the same as the source of all women's oppression - the male-dominated institutions of this society. Because of the position of women in the society we are discriminated against in areas such as jobs, housing and education. However, as lesbians we feel women's oppression more acutely because by choice we are emotionally, sexually and economically independent of men. We are no man's property and therefore pose a threat to male authority.

Why do we need an all-lesbian organization? Lesbian love is illicit and while straight women may intellectually support us they will never bear the stigma of having their total way of living/loving outlawed. In many mixed women's organizations lesbian issues were not a priority. Issues of gay rights were never addressed concretely until lesbians united and became a visible force in the Women's Movement. Because Sisters of Sappho is a totally lesbian organization it is a place where we are free to be ourselves and relate to one another without hiding any part of ourselves. Since Sisters of Sappho (SOS) is a collective, each lesbian's opinion is as important as another's and our decisions are group decisions.

Some of our services that we provide the lesbian community are: All Women's Dances where we can keep in touch with each other and relax in an uninhibited atmosphere. The Lesbian Switchboard which provides phone referral, counseling services and general information to the gay community. The Speakers Bureau which sends representatives to outside organizations for educational purposes. The Mother's Defense Fund - a committee of SOS where gay parents can receive legal aid, advice and support in issues surrounding child custody suits. Workshops where topics of common interest are discussed. Consciousness Raising Groups, and the SOS Writers Collective.

Cont. PG 22

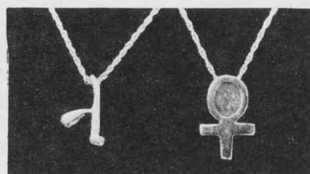
CONTENTS

ON THE OTHER HAND	5
THE STAMP OF THE CHURCH	6
THE BIBLE: SHAKY GROUND	8
SAD DILEMMA: A REVIEW	9
WAR IS NOT A GAME... PT. 2	10
LITTLE BOY GONE	11
CHAOS IN CONCERT!	14
ANAL INTERCOURSE, PT. 2	16
EDITORIAL/MAILBAG..4	ENTERTAINMENT..12
POETRY..18	SHORT SHOTS/CLASSIFIED..23

5th Freedom: Circulation 2000. STAFF: Benji, Greg Bodekor, Donn Holley, Grant King, Don Michaels, Jayme Spyridon, Dane Winters, John Yanson, S.O.S. Writers Collective. COVER: Grant King. MAILING ADDRESS: Box 975, Ellicott Station, Buffalo, N.Y. 14205. 5th Freedom is published at 1350 Main St., Buffalo, N.Y. 14209, Phone (716) 881-5335, and printed by Octobergraphics, 1207 Hertel Avenue, Buffalo, N.Y. 14216. Permission is required for reproduction of material. DEADLINE: 10th of each month. ADVERTISING RATES ON REQUEST. VOL. 5, #10

bruce sirkus jewelry designer

144 allen st.
buffalo, n.y.
882-5317



gold & silver
rings and
accessories

The Greenfield Street Restaurant
open: 11:30-4 25 greenfield st.
5-9
closed mondays meatless meals



Sunday Breakfast 9:30
836-9035

EDITORIAL

Another milestone in gay liberation was reached on November 19, 1975. On that date the gay caucus of the American Public Health Association at the Chicago National Convention was successful in obtaining a majority vote by its delegates that officially declares the Association's recognition of gay oppression, their support for legalized consensual sodomy, and their intentions to work to get the U.S. Public Health Service to investigate gay health problems.

Although this event failed to receive the kind of media attention that greeted the similar change in definition by the American Psychiatric Association it is equally important, if not more so, to the gay society because of the many areas of ordinary life that are affected, one way or another by public health care.

Discrimination against gays in public health has been most notable (deplorable) in the

treatment of venereal disease. The Erie County Health Department is a notorious example of care that is inadequate, inept and often even inaccurate. Mattachine has long sought to establish meaningful dialogues with the county in this area of vital concern, but to date our efforts have been in vain. It is to be expected that with the breakthrough made by the A.P.H.A. on November 19, we will be able to approach the county in the future with a greater degree of assurance that we will receive competent service.

The ways in which gays have been discriminated against in public health concerns other than venereal disease, while they are not so apparent, are nonetheless prevalent and reprehensible. Because they are more subtle and insidious does not mean they aren't just as deleterious. A cursory consideration of the vast range of public health care is enough to speculate quite realistically

about the also vast range of discriminatory possibilities. And it's just as safe to conclude that where discrimination is a possibility it is usually a reality.

The A.P.H.A. referendum won't change all that overnight of course. But it is nevertheless a gigantic stride in the right direction. The A.P.H.A. is a highly regarded and very powerful organ in the public health field. Its membership is both pervasive and persuasive. We can expect that gay society will ultimately reap rich dividends from the reforms and improvements their decision will influence.

(Mattachine was proud to have a member present at the A.P.H.A. convention. The chairman of our Health Committee, Donn Holley, attended as the representative of the Western New York gay community)

FROM OUR MAILBAG

Dear Staffpeople,

I wanted to write and let you know how good I thought SJ Vogel's piece on Myron was.

He's had fun with the book, as so many of us did, and, of course having space limitations, couldn't go as far as I sensed he'd liked to. He's absolutely right about the regrettable pall of *deja vu* that clings to Myron which, even taking into account its brilliance and technical ingenuity, can't be shaken off.

Also liked the Navy boot camp piece by Benji. 1973 was the year some politicians came out; 74 and 75 when the military folks came out, and I predict that 76 will be the year when sports players will start coming out, which will be interesting, and I know the Advocate's working on this angle, but they might not break this story, but whoever does will have a ribbon for their bonnet. So, whether the ball players start announcing in California (where it seems most

likely) or elsewhere, don't be surprised, just remember you READ IT HERE FIRST!

Best Wishes,
John Mitzel

Dear 5th Freedom, Center

After receiving the October issue of the 5th Freedom I can see a considerable effort on the part of everyone concerned to make the magazine an improved success.

I've been away from Buffalo for a year now but as the year ends, so do the days pass that remind me of the activities that were so much a part of me before I left. Once a month-a folk concert with Madeline and Grant October 31st-that crazy Halloween Party and of course - the regular Counselor Training Meetings but as Christmas and the New Year approach, I have no memories. I left Buffalo before those feelings were with us.

But I'll always have a sincere fondness and hold all those smiles of everyone there, very close to my

heart.

Thank you for all you've done.

Sincerely,
Bob
San Francisco

Dear 5th Freedom,

When I saw the title "War Is Not A Game for Children" in your November issue I thought, oh no, more B.S. about Leonard Matlovich.

Naturally I was delighted to find that "War, etc." was instead a sensitive and articulate short story. I enjoyed it thoroughly and am looking forward to reading the conclusion in your next issue. I think 5th Freedom should follow up with more fiction pieces in the future. You have a fine magazine but I do think it leans heavily to informational content and would benefit by being balanced with lighter entertainment features.

Gay love,
John Carter

the TownSquire

"new ideas in men's fashions"



Monday-Saturday 10:30-6:00

43 Allen St., Buffalo 886-0520

ORIENTAL IMPORTS

RON -ON

Associates 883-7400

"the oriental shop"

114 elmwood avenue
buffalo, n.y.

ON THE OTHER HAND

by BURTON WEISS

I'm writing an hour or so after the lively question-and-answer period which soon turned into a general discussion following the lecture by former Air Force Sargeant Leonard Matlovich -- more of a sermon, actually, in the Southern Baptist manner, than a lecture -- November 19, at Buffalo State College. (Incidentally, I tend to feel uncomfortable with -- or at least to have reservations about -- speakers who exhort their audiences to LOVE! at the same volume, and in the same tones, I fancy, a drill sargeant uses during bayonet practice to exhort his men to KILL!)

I wish these things were less complicated than they seem. As it is, all I have to offer are some uncoordinated feelings, beliefs, and -- yes -- long-held convictions. During the discussion at Buff State, I found myself thinking and saying "on the other hand" so often, I began to feel like some monstrous defective birth or the image of Shiva poised in his incomprehensibly complex dance. Here goes.

I'm a pacifist. I oppose all wars, all standing armies, particularly imperialist ones, favor the immediate abolition of Leonard Matlovich's Air Force. Briefly jailed, freed on \$10,000 bail, I was in and out of Federal Courts, for refusing induction, during the years he was fighting the Vietnamese. I'm dismayed, and know it's not by chance, that the first American gay movement superhero is a good soldier. On the other hand, glad to be gay myself, I'm proud of him for fighting as an openly gay person for his rights (in this case, to be in the Air Force), proud of him for opposing and embarrassing the Air Force. I've supported his fight publicly -- e.g., on my radio program, "Stonewall Nation" -- and will continue to do so. At the very least, I'm of two minds about all of this. But "lest we neglect to add a little more confusion" (as Paul Goodman used to say), I must mention the strong parallels I see here with other contemporary social struggles. I'll try to make some general sense out of them, and if in the process I contradict myself -- well then, I contradict myself.

Although "equal opportunity" scarcely equals liberation, belief in the former requires, among other things,

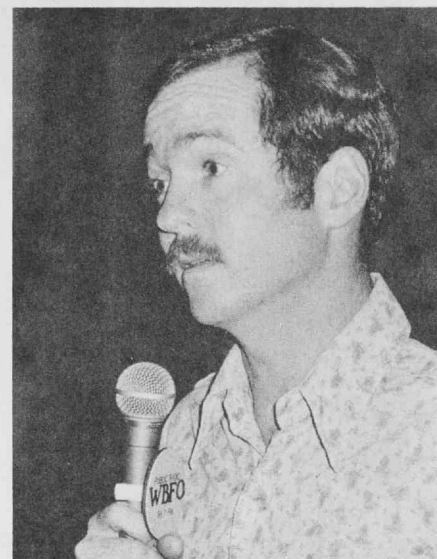
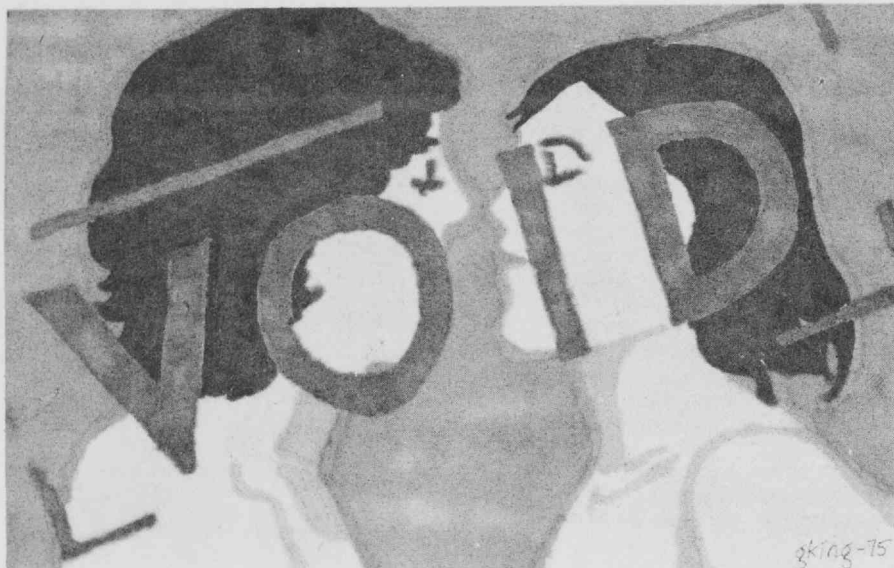


Photo by Kim Santos

that I affirm, at least if asked, the equal rights of everybody to the bads of our society -- e.g., gay people have just as much right as non-gays to ruin their lives (and others') in the Air Force. On the other hand, if only because there are so many good causes around, yet just a small number I can usefully devote my energies to, and because I, like Thoreau, wasn't brought into this world to reform it, but rather to live in it, I'm not obliged to declare support for, let alone take part in, every struggle for equal opportunity by every group which has been systematically discriminated against and otherwise oppressed.

On yet another hand, I feel that unless I'm actually a member of such a group, I don't have the right to attack publicly any one of its struggles of this sort (all of which, I believe, are highly justified), however wrong-headed and wasteful I think it is. In other words, I feel I don't have the right to tell other oppressed peoples what not to fight for -- e.g., although absolutely opposed to compulsory schooling, I would never publicly advise a group of black people not to struggle for desegregated, compulsory public schools. On the other hand, I feel I do have the right -- indeed, the duty -- as a gay pacifist, to suggest publicly (at least to an assembly of gay people and straight supporters) that

Cont. pg. 17



THE STAMP OF THE CHURCH

DON MICHAELS

Gays and the church is a subject that has been treated at length in nearly every gay-oriented publication I've ever read. A lot has been said about the influence of the church on homosexual oppression, and rightly so, since the church has been, and to much extent still is, the source of that oppression.

Referring to "the church" invites an operational definition, so here's mine. The Judeo-Christian heritage is the most strident source of anti-homosexual practices and attitudes, so it serves as the basis for my definition. Specifically, this definition focuses on the Catholic church and the mainline Protestant churches. Excluding others does not mean they would not qualify as being anti-homosexual, but rather that the Catholic and mainline Protestant churches have, by far, the most influence in American society and their members control most institutions in America. Therefore, they are primarily responsible for the institutionalized gay oppression that exists in this country. This definition is inherent in my usage of the word church throughout this article.

The church has been under steady attack by the gay movement for less than a decade, ever since we began coming out of our collective closet in 1969. How has it responded to us? How should it respond to us? No contemporary generation

need, necessarily, bear the entire burden of guilt for oppression generated by their ancestors, particularly when that oppression began manifesting itself over 2000 years ago. But contemporaries must bear the burden of rectifying the havoc wreaked by such invidiously rooted oppression. In order to do this they need to recognize the wrongs and take steps to right them.

The church has been slow to recognize let alone admit the wrongs it has perpetrated upon gays. The American Theological Society report is an example of what the Catholic church is unwilling to recognize (see, in this issue, "Report Shatters Church's Position"). A first step, which is yet to be hurdled, is for the church to take a broader and more honest look at its history (see, in this issue, the Madeline Davis review and the Gerald A. LaRue article).

There have been measures of progress achieved through pressures exerted by our movement. Within the Catholic church, reactions to us range from expressions of upfront support, such as that from the National Federation of Priests Councils, to outright opposition, as witness that from the archdiocese of New York to that city's attempts to pass gay rights legislation. Many of the mainline Protestant churches have responded by issuing qualified statements of support and/or setting up

'review' boards to study the 'problem,' notably the United Church of Christ, the Lutheran Church in America and the Methodist church.

But, much of the support has circumvented the heart of the problems vis-a-vis the church and centered mostly around support of sodomy repeal and gay civil rights legislation. This support is helpful in terms of neutralizing lawmakers' fears of church reprisal if they act positively on our legislation. However, it's little more than tokenism on the church's part, for laws proscribing sodomy were put there as a result of church teachings and in many cases direct church maneuvering (as in New York state). This type of support is tenuous at best, given the language that often accompanies it: "we do not endorse or condemn..." etc., etc. Recently, too, there appears to be backlash developing within various churches to even this tepid support.

Locally, there have been several instances of movement support from various church groups. At a crucial point in its early history Mattachine needed a meeting place as well as access to facilities for social gatherings. Six years ago, when it wasn't exactly chic to support the gay movement, the Unitarian Church opened its doors to Mattachine and has been a source of support since. Carl Burke, past president of the Council of Churches in Buffalo, was an early supporter of Mattachine and, in fact, has appeared on local TV shows with us in support of our efforts.

The early history of Mattachine's efforts to get the first Community Center established paralleled a dialog we had established with the local Methodist church council. The culmination of our efforts was a \$1000 grant from the Methodist group to establish a library at our Center and to provide seed money for printing publications of our own. Unfortunately, we had no sooner utilized the money for those very efforts, then fire destroyed our first location and with it our library, publications, etc.

In spite of the support, however, church attitudes in the area die hard. An article in Buffalo's Courier Express several months ago was touted

by the author, Rita Murphy, as an attempt to capture the "views" of area clergy on the social "problem" of homosexuality. She either purposely omitted any positive views she may have had access to, or she was naively led into the stronghold of homophobia among the area church 'leaders.' Her lead off "view" was from Rabbi Isaac Klein, who characterized homosexuality as an "abomination." It was this same Rabbi Klein, who had smugly announced on a TV show, about a year-and-a-half earlier, that there were now no Jewish homosexuals in the Buffalo area and, in fact, the one he had known came to him and was "cured." The other 2 viewpoints represented - those of a Presbyterian and an Episcopalian minister - were less homophobic and irrational, but nonetheless condescending and in the vein of 'well, after all, they are God's children.'

The prize for hard-nosed, anti-gay activities however, has to go to Western New York's Catholic diocesan bishop Edward D. Head. Known affectionately in the local press as 'the most reverend bishop' (admittedly more flattering than 'Ed Head'), Head relishes dictating to those of his Catholic flock in positions of power. During this past year's N.Y. State Assembly considerations of the sodomy repeal bill it was reported that an area legislator admitted to some of his colleagues that his vote was influenced by the local diocese. Head, it's reported, had called the legislator and instructed him to vote against the repeal bill. In addition, the Knights of Columbus had solicited this legislator's stance on the repeal bill. Such an action by Head is clearly in violation of the church's tax-exempt status. Similar actions elsewhere by the church have resulted in challenges to their tax-exempt status, but to no avail.

The link between church and state is forged strongly, particularly in heavily Catholic areas like Buffalo. Trying to gain a fair and enlightened hearing in establishment political circles, on issues involving opposition to church-imposed morality, is unrewarding at best and more often than not self-defeating. It builds our frustration and leads to unresolved anger.

The church, were it to emulate the precepts of Christ would be involved in liberation of all oppressed peoples. But instead it has chosen to ally itself with the entrenched power structure for its own gain and selfish prerogatives. It is so committed to maintaining the status quo that it barricades itself from the challenge of new ideas and the revitalization of its teachings. Its attempts at emulating Christ-like ideals are token at best, yet it touts them as acts of 'love' and 'compassion' as though the church is the repository of all that is good and ethical in the here and now. (Witness that it annually raises charity funds as alms for the poor, but continues to ignore the injustices in society that only serve to ensure future generations of the poor, needy and destitute).

So, why should gays expect any more of the church than it has been willing to bestow on other injustices in our society? Even with the liberalizing of the church's attitudes, it still shies away from wholeheartedly embracing notions of sexual encounters that do not involve acts that are potentially progenerative. Nor is the church ready to accept any alternatives to the nuclear family as viable lifestyles. The church is like any other entrenched, self-serving power structure in society - it's the last to change. Long after we choose our own routes to freedom and social justice and set our own standards of conduct, the church in all its profound obstinacy will change, or risk further decay and make it even more of an anachronism than it is already.

We should expect and demand that the church cease interfering in our lives,

cease condemning our lifestyle and cease using (abusing) their institutionalized power to block our efforts to achieve our rights and our liberation. But, when choosing our options, our energy should only go into whatever is necessary to neutralize the church's influence. We should not be wasting our precious resources on efforts which we erroneously assume will change its attitudes to the point where we and they could co-exist without conflict. It makes far more sense, at this point in time, to work around and through the church, rather than within it. There are groups of gays who have chosen to work within the church and those who have set up parallel gay-oriented churches, but the conceptual framework within which they work foreshadows a mere third-rate acceptance, if that (women might, one of these days, gain the second-rate acceptance within the church).

The church has held sway for far too long over peoples' minds and bodies through its ability to mystify all those human attributes that were unexplainable centuries ago.

The ancient Israelites stoned us to death, the early Christians fed us to the lions and during the Inquisition the church burned us to death. And through the history of witch-hunts, we burned at the bottom of the stake with the rest of the flaming 'faggots.' If the church would see fit to pursue social justice for the oppressed with the fervor with which they have oppressed and continue to oppress with their doctrinaire and retrogressive attitudes, a far greater harmony and equality of spirit could be achieved in our society.



THE HOMESTEAD

A shop where
bartering of
services and
goods is
encouraged

3329 BAILEY AVE. NEAR UB
at Minnesota

Handmade Furniture
Quilts
Woodenware
Hand Pottery
Wicker
Paintings

Used Items
Clocks
Weavings
Copperware
Jewelry

WE ARE GOOD QUALITY,
SIMPLE DESIGNS,
FAIR PRICES.

we want to sell
your works

THE BIBLE: SHAKY GROUND FOR HOMOSEXUAL-HATERS BY

GERALD A. LARUE

Gerald A. Larue is professor of biblical history and archaeology at the University of Southern California's school of religion.

How should homosexuals and those committed to sexual freedom respond. . . to biblical sanctions against homosexuality?

Let me cite several ways:

-The Bible is a collection of selected literature, containing only those writings upon which both synagogue and church have placed a stamp of approval. Through the recent work of archaeologists, the general public is slowly coming to understand the attitudes of other writers from the past whose thoughts were lost and did not become part of the Bible. Then, as now, different people had different understandings of life.

For instance, although we know they existed, we do not yet have the writings of those who favored ritual prostitution within the Jewish temple. Nor do we have any materials from Sodom and Gomorrah expressing the attitudes of that society - we have no account other than that of the Bible, to explain what happened to those cities. We can assume these other writings would interpret events and mores in a way different from the Bible.

-Biblical writings represent attitudes and beliefs of people some 2,000 to 3,000 years ago, who responded to specific social situations. We are no longer at the same stage of development as they were. We are not Jews living in Palestine struggling to maintain our cultic identity in a society that was religiously pluralistic.

Nor are we New Testament people living in the complex social situation of the 1st-Century Roman world. The problems Paul faced at Corinth and elsewhere (I Cor. 6-9; Romans 1:27), the attitudes expressed in I Timothy and Jude are applicable only to those who accept them as authoritative for their own lives.

-Lifting scriptural passages from their literary setting and emphasizing these teachings to the exclusion of

others is to engage in dishonesty. Persons who use the Bible as a social weapon against homosexuals can avoid this dilemma only by accepting *all* biblical teachings.

However, few members of our society believe that the emission of semen renders a male unclean or that the sexual act is unclean, as is asserted in Leviticus 15: 16-18. Nor do many of us accept the teachings about a woman being so unclean during the menstrual period that everything she touches, sits on or lies on is rendered unclean and must undergo ritual cleansing (Lev. 15: 19ff). Nor do we generally believe in putting persons to death for committing adultery (Lev. 20:10).

If we are willing to regard these and other Levitical laws as without authority in our present society, why should we be willing to accept anti-homosexual injunctions, which derive from the same writings (Lev. 18:22; 20:13)?

In Matthew 5:27 Jesus reportedly said if a man looks lustfully at a woman it is the equivalent of having sexual relations with her. In 5:32 Jesus says there can be no divorce except on the grounds of adultery and anyone who marries a divorced woman commits adultery. Although some religious groups attempt to live up to these rulings, they do not try to force them on others.

Most Christian groups ignore these regulations or else reinterpret them in such a way to permit continuation of church membership despite divorce and remarriage. To do otherwise in a society where more than one in three marriages end in divorce would be to decimate congregations.

If rules in the Corinthian correspondence about women keeping silent in the churches (I Cor. 14:34ff) and covering their heads during worship (I Cor. 11:4-10) are quietly ignored in our 20th-Century culture, why are the statements about homosexuality selected as peculiarly authoritative and pertinent? Those who use the Bible as a weapon should be consistent - accept all of it, or justify the selection of a few passages to the exclusion of others. Better yet, they might apply se-

lected biblical passages to their own lives, not to the lives of others.

-For a long time, some religious leaders have recognized that humanistic concerns - awareness of the personhood of individuals, love of one another and compassionate concern for one's neighbor - are key concepts of the Bible.

To interpret laws and regulations with concern for the human rights of others requires moving beyond the letter of the law to the principles of individual rights and the freedom to differ. Adherents of religious groups who attempt to use the Bible as a social weapon have lost sight of these important precepts, and have been caught up in legalism that emphasizes marginal details open to varying interpretations.

Society in the Western world is not structured on monolithic moral values but on pluralism, which permits alternative ways of living so long as these do not infringe on the rights, freedoms and safety of others. Closing the door on freedom in one sphere jeopardizes freedom in others. Today homosexuals are denied their rights, tomorrow another group.

Only by maintaining an open society can human potential be given its best environment for development. Despite the opinions of those who would dehumanize homosexuals and evaluate them as persons of queer obsession without much to contribute to our society, homosexuals have made dramatic and outstanding contributions to many cultures. To burden them with moral judgments that deny them acceptable jobs or responsible roles in society, to force them to battle for their right to be themselves, to insist that they must love and live according to someone else's codes - all this is to participate in inhibiting one kind of human expression of living and loving and to limit self-fulfillment for one group.

Perhaps the greatest perversion of all is to use the Bible as a social weapon that harms, hurts, and dehumanizes.

(From: Oneletter - news-magazine of One, Inc. - June 1975. Reprinted from the Los Angeles Times, June 10, 1975.)

THE SAD DILEMMA OF THE GAY CATHOLIC: A REVIEW BY MADELINE DAVIS

I usually approach most books/articles about the struggle for gay acceptance within institutions such as the military, the church, often even the prevailing political system, with reservation and not a small amount of sadness. Why try to gain acceptance by an institution whose primary purpose is the support, protection and continuance of the nuclear family in an excessively capitalistic socio-economic pattern which must, by its very nature, basically oppose that which threatens its foundations, namely, homosexuality? Churches are pro-progeny, pro-family, pro-consumer-propagation. Gays, organizationally, are not anti-any of these things (although individual gays may be) but we certainly create and promote them at a phenomenally slower rate than our heterosexual friends. So why bother? What's in it for us? I looked for an answer in "The Sad Dilemma of the Gay Catholics," an article by Brian McNaught in the U.S. Catholic, Aug. '75. I did not receive an answer from McNaught's article. But then, that is not why he wrote it.

Brian McNaught was a writer for his local diocesan newspaper when the local media identified him as a homosexual and as president of the local chapter of Dignity, a national organization of gay Catholics. His column, in which he had previously defended gay love without consequence, was dropped, due ostensibly to space limitation. He later began a public fast and was subsequently fired as a staff writer for the paper. As a result of his fast and its consequences, a conference of gay Catholic activists held a solidarity mass and a silent march to the chancery "to give visible witness to the belief that the love of God extends to all persons regardless of sexual orientation..."

McNaught's fast lasted 24 days, 17 of which were on water. The church responded and a letter was delivered by two auxiliary bishops declaring in part, "The gift of sexuality deserves deeper understanding and appreciation than has often been given in our

society and in our church. While the Catholic church, in view of its moral teaching, cannot endorse or condone overt homosexual acts, we have a serious obligation to route out structures and attitudes that discriminate against the homosexual as a person." Although it was not as strong a statement as many of McNaught's supporters would have liked, he states, "No one should have expected the bishops to issue a public statement reversing 2000 years of procreative theology...the bishops pledged an effort at education and where there is the pursuit of education, there is the pursuit of truth."

Brian McNaught's personal story of his fight for gay liberation is an impressive one. At least as impressive, and of as much if not more value to all gays with an interest in the history and theology of our oppression is the amount of research material and biblical reference contained in this article. McNaught traces the origin of the homosexual taboo from the Jewish tradition, including Sodom and Gomorrah, the law of death by stoning, for sodomy, and the proscription against homosexual prostitution deriving from association with the religious rites of the worship of Ash-toreth and Baal, through the writings of St. Paul, Roman law, and the Justinian Code. He covers legislation during the Dark Ages in which homosexuals were excommunicated, denied last rites, castrated, tortured, mutilated, burned to death and buried in unsanctified ground. During the Middle Ages, sodomy was referred to as "peccatum illius horribile inter Christianos non nominandum" (the sin so horrible that it must not be mentioned in the presence of Christians)

The Inquisition had a field day destroying "faggots" and the death penalty for sodomy remained intact in England until 1861 and in Scotland until 1889. In Nazi Germany many thousands of homosexuals were shot without trial or sent to extermination camps. According to McNaught's research, "This all takes place proudly under the banner of the Judeo-Christian ethic. No anti-homosexual taboo existed in China, Japan, India, the

Arab countries or pre-Columbian America."

McNaught's investigation into crimes against gays throughout history is an example of his persistence both in research and activism. The article is fast moving, informative and ultimately fascinating, whether or not one is interested in seeking understanding or acceptance by the Catholic Church.

REPORT SHATTERS CHURCH'S POSITION

For nearly 2,000 years the Roman Catholic Church has been intractable in its official stance condemning homosexuality. But, the walls are beginning to crack and strong gusts of fresh air are filtering through. A recent Advocate (July 16) article by Brian McNaught (who was fired from a Catholic newspaper in Detroit, for being gay) details a report issued within the Church that challenges its traditional views on homosexuality.

The American Theological Society - a committee of Roman Catholic theologians - is now circulating an exhaustive report that not only re-examines the Church's attitudes on homosexuality, but issues a strong challenge to the Church to change its ways in dealing with gay women and men.

Taking the position that the "constitutional" homosexual's orientation is natural and irreversible, the report refutes condemnation of homosexuality in the Old and New Testaments and calls for abolition of the Church's stand that homosexual acts are "sinful". One of the most significant aspects of the report is its call to adopt a more enlightened ministerial approach to gay people: "Before attempting to provide spiritual guidance or counseling to a homosexual, persons involved in pastoral care need to examine their own attitudes. Unconscious prejudices resulting from biased education or societal attitudes do serious injustice to the homosexual and render effective counseling impossible."

The theologians specifically reject the notion of sexual abstinence for gays and deplore the withholding of sacraments for those gays that do not live up to the Church-

cont pg 22

WAR IS NOT A GAME FOR CHILDREN

PART 2 BY GILLES ARMOR

(This is the second installment of the story, translated from the French and reprinted in the gay magazines, Le Cercle and Mattachine Review. In the previous installment the narrator, a young boy during World War II, has befriended a German Occupation Army Lieutenant stationed in his house. Upon the boy's return from a vacation in the country, their friendship ripens. Bernhard.)

Happiness is difficult to describe, but I shall not forget how happy the months were that followed, how the loneliness of an only child had suddenly been dispelled by this so unexpected and clandestine friendship.

Every evening, after leaving my parents, I would spend an hour in Erik's room, and come away quite dazzled. I never tired of listening to him; he would speak to me of the books he had read, of the many things he had learned. We would examine his "History of Painting", as step by step he introduced me to the plastic arts. We would listen to the radio together, while he founded the groundwork of my previously quite neglected musical education. It was thanks to him, that names like Goethe, Bach, Grunewald attained their value in my eyes - a value they were never again to lose.

On other evenings, he would tell me of his travels through Europe, of his home town, of the Rhine Valley which he preferred to any other part of Germany, of Greece and Italy which would have been the most beautiful countries in the world, had they only contained Paris. He would tell me of his mother whom he worshipped, and of his friend Kurt who was now stationed in Russia and who wrote to him often; still on the latter he never dwelled very long. Was it that he wanted, in accordance with his own rule, to avoid any subject which could even remotely remind us of the war? Or had he guessed that secretly I was not at all pleased when he talked to me of Kurt?

The deep admiration I felt for the man who knew everything, had read so much and retained so much, who had

a personal opinion, either amusing or deeply felt, on every subject, proved to be an excellent stimulant, scholastically. I ceased being the conscientious, rather dull student of past years, becoming animated in my studies by something more than ardor - a veritable rapture for learning.

Everyone was quite astounded at my progress, even if my essays, having become audacious, were not always approved by my literature teacher.

Erik, quite often, happened to be free on Thursday afternoons and, on the pretext of a visit to the Louvre organized by my history teacher or a trip to the movies with friends (I soon learned to lie with an ease that overawed me), I would rejoin him in Paris.

Through the eyes of this alien I discovered, at so early an age, the touching beauty of the city that was mine and that he loved so well. I used to amaze my classmates by expressing my admiration for the apse of Notre-Dame when it was transformed by twilight into a mysterious medieval forest, or for the unusual view of the Champs-Élysées, or the touching poetry inherent in the flower girls of La Madeleine.

We had fun, as well, and when spending time at the zoo, Erik would be young and gay, laughing at the follies of the bears or the monkeys. Out of uniform, with his fluent French, he could have been taken for my elder brother.

How well I remember the Paris of those days! I think that anyone who had known the city, must have experienced the same thing; must have felt

that this city of light, the city of gaiety, futility and luxury, thrown into darkness, graveness and any number of materialistic difficulties, had never been more human, more captivating - just as a truly beautiful woman is more beautiful still without the artifices of makeup and jewelry, in the most severe garbs of mourning. For Paris suffered, and remembered, and waited, and if Erik and I had forgotten the war, we were soon to find out that it was not a game for children.

My parents gave me permission to spend an evening in Paris, where I had pretended to have been invited by a class mate. Actually I went with Erik to the opera where "Die Walküre" was being presented with the plain objective of a Franco-German conciliation under the banner of music.

I suspect that German propaganda had encountered few failures quite as resounding. The huge poorly heated hall was attended only by German officers and some gaudily gowned collaborators in the orchestra, and a few fanatic music lovers up in the balconies. The rest of the theatre was empty; the Parisian public had their grudge against Wagner.

My feelings were divided. The ban which my compatriots put on the composer amused me, and since Erik had been so considerate as to wear civilian clothes on my behalf, I was very sorry that we were there. Yet, on the other hand, my friend's disappointment pained me. He had even remarked that the opera had been poorly staged, that the musicians and singers hadn't given it their best. For his sake, I wished that the house had been packed and the performance a triumph.

cont. pg. 20

"The Professional Cleaners"

SONG'S CLEANERS

We can satisfy all your cleaning needs!

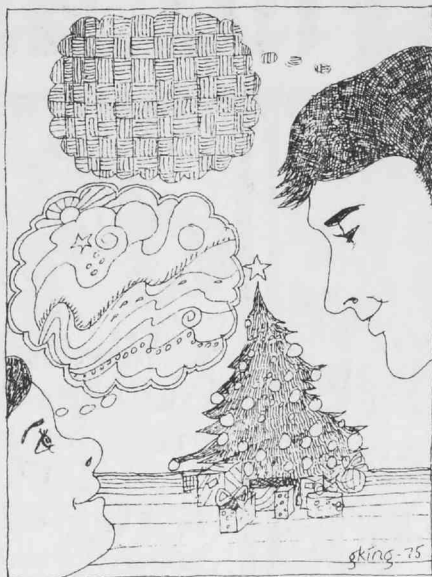
- all types of clothing cleaned
- draperies cleaned and decorator folded
- tailoring and alterations
- suedes and leathers

pick-up and delivery
883-0101

corner of
West &
Mass.

10% OFF for M.S.N.E.
members with card

LITTLE BOY GONE



BY DANE WINTERS

It was Christmas morning. Very early Christmas morning. The house was still dark and sleeping. Snow fluffs settled silently on the rooftop and in the trees. His footsteps padded silently on the stairs as he carefully, ever so carefully, made his way down the stairs, across the hall, into the parlor. There it was! It just HAD to be! The package was exactly the size it was supposed to be. So it really couldn't be anything else. He moved closer, squinting his eyes to see it better, reaching to touch but drawing back then. To look was enough. He had no need to touch. His eyes could see through the wrapping, shiny white with big faces of Santa Claus all over, to the contents inside.

The faces on the paper were jolly and the eyes were twinkly too, but they really didn't look like the real Santa Claus. The one in the big store. He remembered the day they went to the big store. How he wanted to go but still was afraid. His mother had said how silly. All the other boys and girls were going. They weren't afraid were they? He guessed they probably weren't. So he pretended he wasn't either. But really he was.

When he was close, when he saw all the other kids taking their place on the baggy red knee, and they didn't cry when the big belly shook and the long beard bobbed up and down, then he knew it was okay. Then he knew he was just excited and not afraid after

all. And when his turn came he walked right up just as brave and tall as anything and he never even looked back to be sure his mother was still there.

Afterward he worried if his mother had heard. He hoped she didn't and he was pretty sure that she didn't because almost for sure if she did she would have scolded him again. And she didn't scold him. She just took his hand and waited with all the people at the elevator. Later in the car she asked him what Santa Claus had said and he told her all about it. All about the questions and all about the answers. Well, almost all anyway. All except in the part about what he wanted Santa Claus to bring him for Christmas. Then he said the ice skates and the train and the doctor kit. He didn't say the other thing. She didn't ask. He would have told her if she asked. He wouldn't lie. Not even because she'd get upset again like she did the first time, the time his father yelled at her and said no son of mine is going to get one and that's that.

Santa Claus didn't get upset. He just nodded his head. Just like he did about the train. So it had to be okay. Santa Claus probably understood kids a lot better because he talked to so many. His mother and father only had him. So he figured they just didn't know it was okay. After they saw that Santa Claus had brought it, well then they'd know it was okay. So he wouldn't say anything about it until he opened up the box and they just saw it.

He thought about it almost all the time after that. How he would love it. He would hold it and talk to it all the time and sleep with it every night and take it with him everywhere he went. Except to school. He wouldn't take it to school. And he guessed he wouldn't tell his teacher about it either. He knew she wouldn't get upset. She didn't get upset when he said he wanted it. Just that it made the other kids laugh and she right away asked him what else he wanted and said how nice it was that he wanted a doctor kit and maybe when he grew up he'd become a real doctor and help lots of people when they were sick.

He couldn't figure out why the kids had laughed. Even the twins had laughed. And then later both girls said that they

wanted the same thing and nobody laughed at all. That sure was confusing. Why was it funny for him and then it wasn't funny for the twins? Later, on the school bus, he asked his friend if he knew why. His friend said they were just for girls and not for boys. That was really dumb. But he didn't tell his friend it was dumb. He just said when he grew up and was a doctor he was going to take care of sick babies sometimes. Then his friend started to talk about the farm animals he wanted.

Even when he saw it on TV after that he didn't say anything. He watched it when they showed how the eyes opened up and real tears came out. But then he started to draw again just like before they showed it.

After the day they trimmed the tree he could hardly wait. Once he got scared about it for a minute. What if his father said he couldn't keep it. But then he knew that could never happen. When Santa Claus brought it his father was sure to say it was all right. After all, when his father told him he had to be a good boy he said it was because Santa Claus knew everything. So there wasn't anything to be scared of.

Finally Christmas Eve came and he went to bed real early. Right after the story on TV about the man named Scrooge. He put away his crayons and coloring book and he went to bed right away. He was going to stay awake and listen for Santa Claus but he must have gone to a lot of other houses first. Well it didn't really matter too much. The package was there okay. That was the important thing. Maybe next year he could stay awake to hear Santa Claus.

He looked around at the rest of the packages. The big one must be the train. He wondered if it had a station and a tunnel and trees. It would sure be nice if it did. But it would be okay if it didn't. The other package was there just like he knew it would be so if the train didn't have the station and tunnel and trees he wouldn't mind.

He heard his mother coming down the stairs. When she came into the room she kidded him and hugged him and then she called up to his father to hurry down. They sat in the big brown scratchy chairs and told him he could open whatever

Cont. pg. 17

ENTERTAINMENT

SISTERS OF SAPPHO WORKSHOPS FOR WOMEN

All workshops will be held Sun. at 7:30 at the Gay Center, 1350 Main

COMING OUT Feb. 8. This workshop will deal with the problems of accepting ones lesbianism. We will discuss telling parents and friends of your gayness, getting into the gay community, bar scene, dealing with our own misconceptions of what a lesbian is and how women come to a personal acceptance of their lesbianism.

LESBIAN MOTHERS Feb. 22. We will discuss being gay and married, raising children without a father, raising children without anti-gay attitudes, the problem of custody and dealing with neighbors and the parents of other children.

THE WORKING LESBIAN Feb. 29. This workshop will discuss the situation of being a single woman working to support herself with the additional strain of usually having to be "in the closet" on the job. We will discuss the question of when and whether or not to come out at work, and how different types of job situations affect our gay visibility. (location to be announced.)

BREAKING UP March 14. The hassles of ending a long term relationship. Becoming "separate" psychologically. Dealing with the reactions of friends and the gay community at large. Splitting up possessions. Relating to your ex-lover.

LESBIANS AND RELIGION, LESBIANS AND SPIRITUALITY, Mar. 28 and April 11. This two part workshop will discuss finding a place in organized religions, reconciling traditional religious attitudes with homosexuality, the need for religious belief, gay activism in the church, and the resurgence of interest in metaphysical religions such as astrology, yoga, Buddhism, spiritualism meditation. We will also discuss womens religions, witchcraft and the lesbian as witch and the question of womens spirituality.

SEXUALITY WORKSHOP beginning April 25. This will be a continuing series of workshops on a consciousness raising format. The workshop will be closed to the public after the first meeting to allow a more personal level of discussion. **ALL LESBIANS ARE INVITED AND ENCOURAGED TO SHARE THEIR IDEAS AND OPINIONS.**

New York City Company
Handsome
21 Year Old
Escort One day only!
ANOTHER WAY TO LOVE
SUN. FEB. 29
2pm - \$3.00
8pm - \$3.50
Gay Community Services Center
1350 MAIN ST.
881-5335
Hot, Black Model
Troy
MALE MODEL
"MOOTH, FIRM 57"
LING. (213) 661-4060

SPECIAL BENEFIT NITE

by the New American Movement *
AT THE CENTER
Friday, January 23rd

featuring:
at 8pm, a film "RED SQUAD" and
guest speakers.

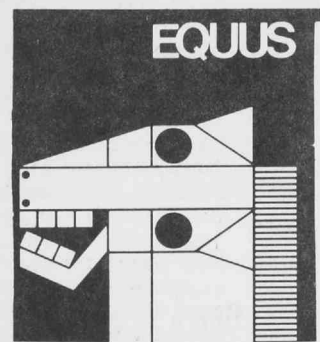
followed by dancing to the
live music of the:

OUTERCIRCLE ORCHESTRA

Admission \$1.00

*money used to fight the S-1 Bill
(see Oct. 75 Fifth Freedom) which
would revise federal criminal codes
and would effectively make this
country a police state.

ES MEN'S
a film about
film about wh
men the way
THUR. FEB
a free evening
about men's
at the CENT



The
Magic Show

TO BE ANNOUNCED

A Little
Night Music



MT!

IVES MEN'S
t men, at
what makes
they are.
B.19, 8PM
ng to talk
roles.
TER

THE

\$5.00 NEW YEARS EVE BLAST

"No one gives you more"

- Dancing
- Live music
- Beer & set-ups(BYOB)
- Champagne punch
- Party hats
- Noisemakers
- Appetizers

ADVANCE
SALES
ONLY

RESERVED
TABLES WITH
PURCHASE

9PM-?

THE CENTER
1350 MAIN ST.
BUFFALO, NY
881-5335

SUN., JAN. 25, 7PM

SUN., FEB. 22, 7PM

ANCED SUN., APRIL 11, 7PM

SUN., MAY 9, 7PM

Gay Center's Dates
881-5335 reservations
tickets \$4.50
AT **STUDIO
ARENA**

CHAOS IN CONCERT! THE GAY ACADEMIC UNION CONFERENCE

A. EARL HERSHBERGER

Every movement must have a few scholars. Usually their purpose is to give the necessary intellectual background of the movement to the media and the new recruits. To an extent the gay movement is no different. The scholarship represented at the 3rd annual Gay Academic Union conference was impressive, to say the least. There were faults, of course. That is to be expected when you gather over six hundred people from all over the country from at least 599 different backgrounds and orientations. The only cohesive forces at play were the fact that we were all involved in some form of educational field and we were all gay. Those facts, however, were enough to make the gathering one of the most exciting to ever happen.

A short explanation of what the GAU is is probably in order. The central core of their "creed" is composed of five points:

1. to oppose all forms of discrimination against all women within academia,
2. to oppose all forms of discrimination against gay people within academia,
3. to support individual academics in the process of coming out,
4. to promote new approaches to the study of the gay experience,
5. to encourage the teaching of gay studies throughout the American educational system.

The statement continues: "We assert the interconnection between personal liberation and social change." Thus, with a statement of purpose built around these points and the work of a few, as usual, you suddenly are presented with a conference that quite literally takes your breath away.

After a hurried breakfast of leftover brandied pumpkin pie and an exotic coffee, we left Albany at 6:30AM. Five alleged academics stuffed haphazardly into a Volvo arrived at Columbia University in time to register and get to the opening session on time, 10:30 AM. Lenny Matlovich was supposed to be the keynote speaker but was not seen for the entire weekend. In view of the

anti-military feelings displayed at several points throughout the weekend he was probably safer wherever else he was. So, instead of Lenny we listened to Tony Russo say hello to us. He was followed by Dolores Klaich, the author of Woman Plus Woman: Attitudes Towards Lesbianism. She stressed that there is no simplicity in gay life or gay relationships. Her style and wit won us completely. I have not read her book but if her remarks are indicative of her writing I'm going to get it. She received a standing ovation, naturally.

After the opening session we started the meetings. These consisted of several panels all meeting at the same time. Problem: what do you do when at least two, and probably three, panels are meeting at the same time and you want to attend all of them?

After gulping down a coffee I rushed off to the panel on "Changing Attitudes of the Media." As is to be expected there were some last minute changes. In other words someone forgot to show up and a quick substitution had to be made. Introductions were hard to hear so I will apologize right now if I get a few names wrong from time to time. A man named Rick Kirchner (I think?) was on the panel. He is with CBS, in a division of that organization that sounded an awfully lot like cancel. Still, he was the only person to show up from any of the major networks - and he came from California!

The panel tried to point out what was apparent all along - gays are not getting fair coverage in the media, in particular the TV area. Kirchner tried to make the fact that gays had been seen about a half dozen times in the past five years sound like a major breakthrough. Nobody was impressed. Loretta Lotman suggested that we make ourselves visible to the media through their favorite subject - money! Write letters protesting the treatment of gays to the advertisers and send carbon copies to the networks. She also covered the so-called "family hour" protesting the absence

of gays. It was generally agreed that Norman Lear has given gays the best coverage whenever possible but that this is not enough.

Lunch came and went, in more ways than one, and I found myself at the "Patchwork Majority" panel. Ti-Grace Atkinson was not there and it turned out later that there was a mixup in scheduling. Leon Heath and Tony Russo moderated the panel by sitting back quietly and letting Ruth Simpson and Flo Kennedy run things. That was one of the smartest moves I ever saw.

The contrast between the two women was beautiful. Ruth Simpson is a smallish, soft-spoken, white woman. Ms. Kennedy is large, black, boisterous, outspoken and fun.

Ms. Simpson defined the Patchwork Majority as a basic social and economic coalition. She cited as an example the meat boycott. All of us are exploited by the same enemies and should, ideally, work with each other, groups as well as individuals, to regain the rights that have been slowly eroded by the over-involvement of governmental agencies in our everyday life. One of the first things needing work is the repeal of the sodomy laws. She exemplified the lowest rung on the social ladder of today as a person who is black, poverty-stricken, gay, female and with at least one child, and possibly more.

Ms. Kennedy reminded us that the church gives us the license to fuck and that, by

HAIR WORLD

393 Conn.



wishes to extend a

MERRY CHRISTMAS

and a very

HAPPY NEW YEAR

to all our
friends and patrons

881-6809

withholding that "document", unwed mothers, gays and whores are all in the same boat. She further stated that while there is very little cohesion or loyalty among oppressed groups they do seem to have the same ingrained awe of that oppressive institution. Groups such as those fighting for the rights of gays do not maintain an ongoing sense of the church as enemy. We should continue fighting the church, and any other power structure that tries to deny us our self-worth, at every opportunity. Be accusative, if necessary disruptive - give the "Shockleys a shot to the chops." You have as much right to violence as you have a right to pee.

After renewing an old acquaintance I put the empty cup in an appropriate container, checked the program, found I was late so went to find a friend to ask what we were doing about dinner. He was at the "Paedophilia & Pederasty" panel.

The area of child love is an area of great problems to people in the movement. The general public, it seems, can overlook any form of sex act except what they call "child molestation." The ogre of this type of individual is taught to us from the very beginning of our lives, from the instant we first go out to play with the other kids on the block. The picture of the dirty old man and his ragged bag of questionable sweets is hard for anyone to associate with, especially hard for the person who is attracted to young people.

Yet, boy love is an ancient institution. One need only think of the ancient Greek culture to begin to date it. By the way, it was brought out that, in the Greek, Sappho too was attracted to the young girls as opposed to the older more mature individual. This type of romantic expression has given birth to some of the most beautiful poetry and stories ever written; you need only check some of the more popular anthologies to find this type of writing. One of the panelists, Parker Rossman, has written extensively in this area and has a new book coming out on the subject early next year. The one question that I found the panel glossed over was that of the possibility of such relationships lasting. Talking with those who were there for the entire presentation assured

me that this was not really discussed. The question that remains then, in my mind, is that of the possibilities of hurting the child, and possibly the adult, by too swift a breakup of the affair.

Saturday morning I was more prepared - my stomach had gotten use to the coffee. Through much quick work I was able to send a working tape recorder to several of the other panels - usually ones that I could not attend. What it boiled down to was the fact that I found a place that sold batteries.

Fortified with new power my recorder went off in search of inner meanings in the world of "Psychodynamics of the S&M Phenomenon" and the "Cultural Perspectives of the S&M Phenomenon." The area of pain as an instrument or means of obtaining pleasure and sexual gratification is foreign to most people. Visions of darkened rooms filled with strange devices and battered bodies are common when S&M is mentioned. Leering masters are pictured standing over their helpless slaves while the poor victim, undoubtedly kidnapped for the specific purpose of torture, is forced to comply with the outrageous demands of his tormentor. Degradation and humiliation are the watchwords attached to the practice in the mind of the public. Strange rituals are thought of that could only be performed by the most depraved of individuals. Does this sound familiar? It sounds like a Marine Corps bootcamp.

All of these things can happen in this type of relationship and do to some degree but not to the extent that most people think. You must remember that there can be great love between the two members of this duo. It is also a tragically doomed relation for while the M is trying to absorb more pain, to push his own limits even higher, the S is finding it more difficult to meet the needs of the M because of the peculiarity of not wanting to destroy that which you love, a thoroughly beautiful and human trait. Hence the total slave finds that his master can, at some eventual point, no longer satisfy him. The need to serve and be punished and its opposite need for domination both require the expenditure of physical, emotional and psychic energies in enormous, usually non-replenishable, amounts. I plan to delve into this area more at

a later date.

While my trusty recorder was capturing the fantasy and reality of that shadowy world I continued in the realm of the mundane. At least, that is how quite a few people I know would look at a panel on "Gay Archives, Libraries and Resource Centers."

Barbara Gittings moderated this panel. Ms. Gittings is the coordinator of the Task Force on Gay Liberation of the American Library Association. One of the panelists was Dorr Legg co-founder of One, Inc. and a man who has been working the longest of anyone that I know of for gay rights. The panel agreed that a national gay archive is a necessity but did not come to any conclusion as to the problems a scholar living in East Podunk would have in gaining access to the material such an institution contained. Dorr Legg made the point that, "we must not let our history fall into alien hands." A national archives would be a political institution and a necessary one for our movement. The problems of setting up such a collection and the funding needed for its

Cont. pg. 21

AURUM

precious
gems &
metals

custom made jewelry
with a gay motif
in gold or silver

pendants
rings
bracelets



chokers
ear rings
etc..

mail orders welcomed

Tuesday - Saturday 11:30 - 6:00
716 - 886 - 1300
1053 Elmwood Avenue - Buffalo, New York

ENJOYING ANAL SEX

BY DONN HOLLEY

In the last 5th Freedom, I spoke of guilt and role expectations and how they related to difficulties with anal sex. Fine. Those are serious concerns, but in this article I wish to speak to the uptight and/or inexperienced gay male who wishes to have anal sex, and explain what he can do to overcome his fears. There's hardly any "marriage manuals" for gay men, and straight doctors or therapists simply don't understand. We've got to learn about our bodies and teach each other. This article is a beginning, an attempt to impart concrete, reliable information about our bodies.

So you want to get fucked. It's really as blatantly simple as that. Enjoying anal sex is an acquired skill, something that takes getting used to and learning how to enjoy. It's not hard to learn - it's just that too often the information isn't available.

Probably the first requirement for learning how to enjoy anal sex is a patient, understanding and compassionate partner. A macho character who's just interested in getting his rocks off is going to be no help whatsoever if you're at all uneasy about anal sex. It's vitally important for you to know you are in control - you can say no at any point in the game. After all, you suffer the consequences if something goes wrong. Someone who is just learning about anal sex needs an especially patient partner who knows and respects your need for control. The best partner seems to be one who greatly enjoys being fucked himself. He knows the feelings and problems firsthand.

Before I talk about the sex act itself, I'd like to say a bit about preparation. Some people feel it is necessary to "douche" or have an enema before having anal sex. I feel this is unnecessary, and enemas can become habit-forming until they are needed for any bowel movement. Commercial cleansing enemas are especially harsh and irritate the delicate membranes of the rectum - that's how they work. If possible, have a bowel movement before you go out - it's much more physiological, and obviously less harmful. Wash your anus thoroughly whenever you shower and after

every bowel movement. A word of warning: only use soap on the outside - use clear water to clean the area immediately inside your anus. Soap is an irritant too and can harm the anal walls.

Also, I'd like to say a word about lubricants. Avoid spit, hair lotion, soaps, hand or body lotion, cold cream, or any such preparation. They all have perfume or other irritants that can weaken the anal walls or cause alkaline burn, scar tissue or possibly even a predisposition to cancer. Vaseline is also no good because it's too thick and winds up creating more friction rather than less. Good lubricants are KY or other clinical lubricating jellies, cooking oil, baby oil, even unsalted margarine and olive oil, if you like the smell. Always use plenty, and don't be afraid to ask your partner to pull out and add more if it gets a little dry. You can never use too much, but using too little (or, worse yet, not using anything) can seriously damage the rectum.

O.K. So you've got an understanding partner, you're all prepared and have the right lubricant within easy reach. Now the most important thing to do is to relax. And here's where your understanding partner comes in. Foreplay is very important to make the novice really at ease. Both of you should excite each other - play with nipples, tongue each other, massage, be creative. As it feels comfortable, your partner should begin to direct part of his attentions to your anus. If you're into it, rimming (anal-oral contact) can be a great turn on for both of you. If your partner plays with your penis at the same time, you can begin realizing that your anus is a sexual organ, too. You should be aware of how close you are to orgasm and have your partner stop well before you reach it. For most men, the anus seems to tighten up after an orgasm, making sex more difficult - and definitely less fun. If having anal sex is at all difficult for you, it's best if your partner comes first.

As you become more and more excited and your partner manipulates your anus, your

sphincter muscles should begin to relax. There are two sets of muscles: one at the entrance to the rectum and one about 5 or 6 inches in. Both need to be relaxed, but only the first set is voluntarily controlled. At this point your partner should try entry with a well lubricated finger. It's very important for him not to apply much pressure. He should gently, slowly push after feeling the muscles relax. Periodically he should stop to let you get used to the feeling of his finger.

About three inches into the rectum (just about the length of your longest finger) is the prostate gland. It is between the wall of the rectum and your penis - it's hard (especially when you have an erection) and feels quite different from the surrounding tissue. If your partner massages it gently it can turn you on and also relax your sphincter muscles. The prostate enlarges and gets harder just before you ejaculate, so your partner should be aware and stop if he notices this.

Now you're both ready for anal sex. There are many positions, each having their advantages and disadvantages. No one position is right for all couples or for a particular couple all the time. Which you prefer will depend on your mood, your preferences, and possibly even the size and shape of your partner's penis. Positions vary as far as ability to penetrate, degree of control you have, and how relaxed surrounding muscles can be. For example, if you are on your stomach, your partner can penetrate deepest and buttock and leg muscles can be relaxed, facilitating relaxation of sphincter muscles, but the lack of control can override any advantages. How far into the rectum your partner penetrates really doesn't effect enjoyment for most couples, but comfort, ability to relax and control usually do. Many people prefer to lay on their backs, knees to their chest, with their partner facing them (it often helps to have a pillow under your hips to make insertion easier). Many people feel they can have control yet still be relaxed in this position. It's worth noting here that there is an almost 90 degree turn in the colon about 4 or 5 inches in from the anus. This position seems to make it easier to make this turn for your part-

ner.

There are many other positions. If you sit on your partner's penis while he is on his back, you can have maximum control. You may find, however, that because you're using leg and buttock muscles, you can't relax as much as in other positions, but this is far from universal. Another possibility is with both partners kneeling, front to back. For many this has a good balance between control and relaxation.

When it comes right down to it, positions really are a matter of preference and to some extent anatomy. Don't be surprised if at some time you discover your favorite position doesn't happen to work with a particular partner. It may just be that your anatomies aren't right for that particular position. It is indeed rare that you can't find any position that works.

Probably the two most important things to remember are: (1) relax, and (2) don't be afraid to say no. If it hurts, try another position or other ways to relax. If it still hurts, don't do it. Anal sex is quite safe as long as it doesn't hurt. If it hurts, it might be doing serious damage. Don't accept guilt trips from partners who can't have orgasms exactly the way they want.

They're missing a "good fuck" - you're avoiding serious damage to your rectum. Better to save your ass than his libido!

Another short word on possible problems. Anal gonorrhea is a real possibility. Don't let anyone with a discharge fuck you (or do anything else, for that matter) and if you have anal sex regularly, get checked for VD. REMEMBER TO ASK FOR AN ANAL SMEAR FOR GONORRHEA. There are no symptoms in the majority of cases, but you may have pus or mucus in the stool or mild irritation with bowel movements. Tests should be at 3 to 6 month intervals, depending on how active you are.

Be aware of any changes in your rectum or anus. Bleeding after anal sex should especially be looked at by a doctor. It may be (an usually is) harmless - hemorrhoids, anal warts (which should be treated) or superficial tears in the lining of the rectum. But it also may be more serious - larger tears, for instance, can cause serious problems if left untreated for a long period of time.

One truly harmless set of symptoms you may have noticed is what has been called "morning after syndrome" by clinics that see many gay clients. As the name implies, it usually happens after sex. There is a tenderness, with perhaps mild cramps in the lower abdomen and a constant urge to urinate, regardless of an empty or full bladder. It goes away within 24 hours after having sex. It happens that some muscles are slightly strained, like having a charley horse. If it doesn't go away within 24 hours, it could be a cause for concern, but as long as it goes away, it's just a remnant of an active night, and nothing to worry about.

Probably what would most help gay men is an extremely understanding and knowledgeable doctor or proctologist (specialist in rectal problems). If we had doctors we could trust to have the information we needed, we'd all breathe a little easier. Understanding proctologists do exist, but they're few and far between. Don't be afraid to seek a second opinion, and try to separate moralizing and value judgements from sound advice.

Do all these things, and I'm sure you can have a richer, more satisfying sex life - and your partner will, too. Sex, after all, is an acquired skill. Anyone willing to learn, anyone wishing to expand their horizons is bound to benefit.

OTHER HAND, cont.

Leonard Matlovich and other soldiers who've been discharged from the armed forces for being gay, should be glad they're out and stop trying to get back in. But at the same time I feel that my straight friends do not have that right -- even at such an assembly. On the other hand,...

BOY GONE, cont.

one he wanted first. He right away decided on the two smallest ones. One was the skates and the other was the doctor kit. Then he thought a minute about the other two. If he opened the train next it would take so long and he could hardly wait. But if he opened the other one last he could play with it right away.

The train had a station and a tunnel and trees. It had a church and houses too. It was the best train he ever saw. He was so happy about the church and the houses.

The last package seemed a little heavy to him when he pulled it on his lap and started to untie the bow. It didn't look heavy on TV. It must be because of the box. The box was wood. Santa Claus must have put it in a wooden box, so it wouldn't get hurt on the way.

He lifted the lid of the box and started to reach inside. It wasn't there! The box was painted on the inside. It was painted to look like an Indian Fort. And it had soldiers and guns in it.

He pushed it to the floor and ran from the room, tears flooding into his eyes. As he stumbled up the stairs he could hear his mother telling his father that she knew he wouldn't like it. In his room he threw himself on the bed and buried his head in the pillow, his whole body shaking from his sobs. He could still hear the voices downstairs, growing louder and louder, but he didn't realize that they were quarreling with each other about him.

All he knew was that he didn't get it. All he realized was that he had been wrong about Santa Claus understanding. He really hadn't understood any more than anybody else had.

custom tailoring in suede and leather
clothing - bags - sandals - accessory items

Allentown Leathers

77 Allen Street • Buffalo, New York 14202

882 - 5633

featuring : imported candies
herbal teas and imported bulk coffee

POETRY

untitled

Holy, holy, glorious and mighty-

I have said at least an heathen prayer
For my dead, Jewish father.

On busses past the stone-broke,
Green-rolled meadow I remember,

Seen white in stone, your new home.
My mother plants a tree; my father

Sleeps beneath the winding roots,
Forgetful in your sickness' length

Of hurrying hair and barefoot boys
Who took your daughter's careful

Childhood, and sailed it 'cross the grass
That had no knowledge of your lying in.

My old-fashioned, no-longer father,
In your sweetest weakness you were

More beloved than the mountained gods;
And even now, the greener quiet own,

Having since been softly rolled
The long, deep way of meadows,

You are more beloved than in life.

untitled

In the middle of the night, you said,

"I can do this with my tongue
because it's short."

And proceeded to drive me
writhing, pulsing, shaking, screaming
crazy on the bed.

I theorized - my brother and sister
can roll their R's

and make tweedley sounds

when they whistle - it's genetic.

I theorized, we discussed your frenum

and oral musculature

and all the while I couldn't stop itching

over your crazy tongue.

BY MADELINE DAVIS

untitled

This is not our anniversary
I have not been there since '70
Nor you here in four years.
The opium you left was used one night with friends
Terry ate two boxes of Lorna Dunes
and fell asleep
I smiled a lot
and fell asleep.
We missed you when you went.

This is not our anniversary.
I play flute concertos
And think of you.
Remember how awful it was to be married?
Remember how we laughed?

This is not our anniversary.

My life is full of women now
Beautiful, smooth, soft, flower women
Tough, strong, knowing, laughing, tender women.
Women I shall always love
Women for whom I was born and made
and melt with perfectly.

This is not our anniversary.

You were the end of an era
The close of a season
The final chord
The last of the wine.
And I loved it when you said
I did beautiful things to the sunshine.
But this is not our anniversary.

This is not our anniversary
And you are not
you are not
you
my greatest betrayal.

dassan

You came to us in April -
small white furry accident
grey from weeks of sleeping
in a pen of shredded newsprint.
I didn't really want you-
too expensive, time consuming;
wouldn't the cats be outraged?
But you settled in
chewing magazines and table legs
pouncing and licking and wagging
your perpetual hereditary smile.
And so we've lived our days with you
this first year, this small time
and you have learned your lessons well,

winning ribbons and diplomas
for our silly, needful egos,
knowing all the while that bones are best.
And you have lived your days with us,
through vitamins and reprimands
learning all the proper actions,
meeting all our expectations,
asking hardly anything at all:
food and water in the morning
racing through the leaves in Autumn
burrowing in snowdrifts
and on Summer days
a seaweed smelling swim.
I can't remember now
the way it was before you came.
Perhaps the car was somewhat cleaner,
and walks a bit less fun.
But there is really no before
and after never has reality.
We live together now, and now
I clean your dish, and write you poetry,
and watch you sleep
and dream
of praise.

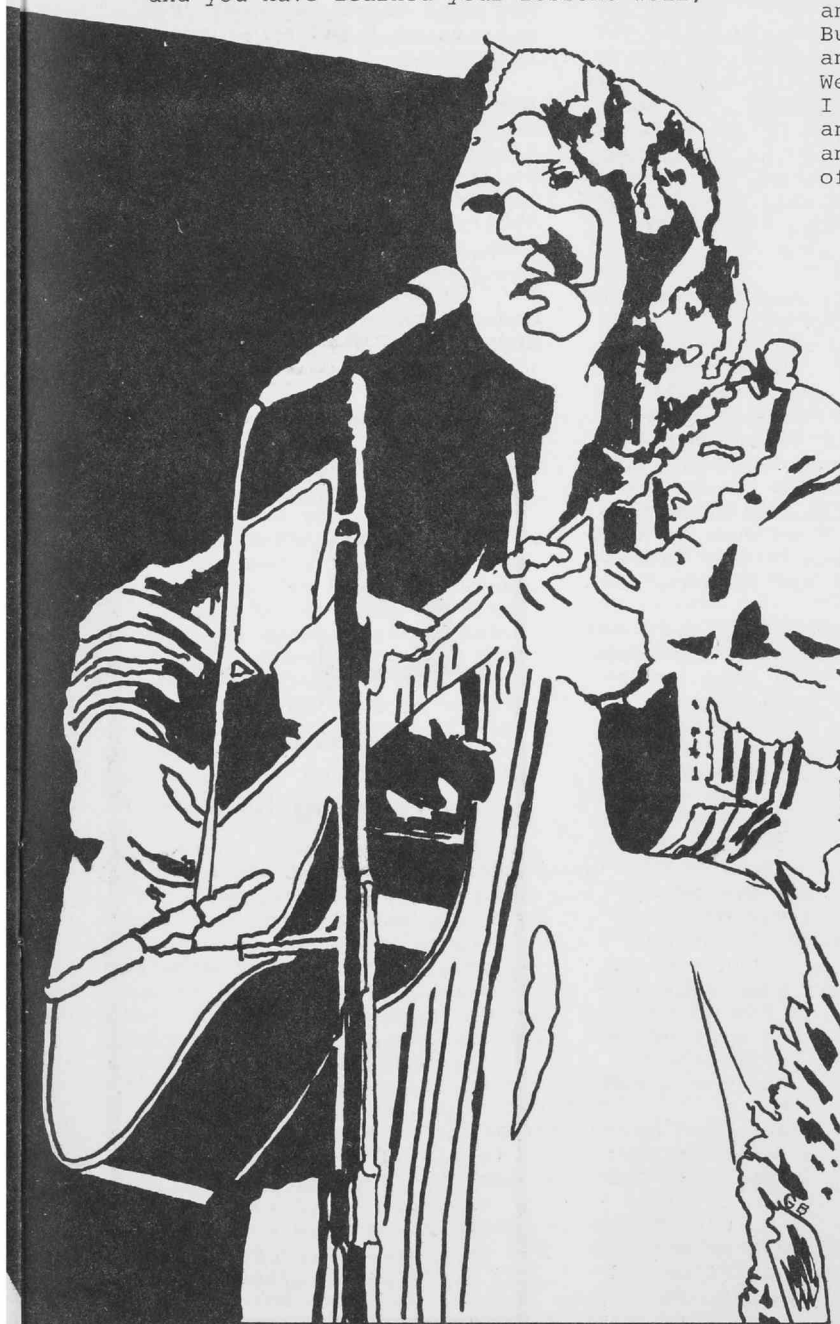
for suzanne

We would have been lovers
if you had stayed
if you hadn't been afraid
if I had known a little more.

There was no laugh on earth like yours
strange bells, warm honey, endless evening;
frantic phone calls in the middle
of the night
made me grateful you were scared
of spiders.
I killed for you...you thought.
(Secretly I held them by their legs
and dropped them in the bushes.
I was never good at death.)
But I would have-
I would have battled all your dragons
with my dedicated sword
and brought their smoking heads
and laid them at your feet.
Instead I wrote you melodies
and sang you little arias
and shivered as your lovely fingers
curved around my arm.

We would have been lovers
if you had stayed.
Tempestuous, passionate,
ultimately tuned
each others' instruments,
each others' endless song.

We would have been lovers
if you had stayed;
if I hadn't been
afraid.



WAR IS NOT A GAME, cont.

We went on foot down through the black out darkness of the Avenue de l'Opera. When we reached the Comedie Française the public was just coming out of the theatre. The crowd was quite large and one could read on the playgoers' faces the kind of elation which a successful performance will evoke. Erik glanced at the posters. They were giving "Hamlet."

For the sake of caution my parents had placed our radio in the bed room where they listened secretly every night to the British broadcasts.

From the Arctic Ocean down to the Black Sea the Germans were advancing only slowly, while from all sides, by and by, came Russian counter attacks, some of them successful. The Parisian newspapers stated that one of these, in the vicinity of Leningrad, had claimed the lives of about one hundred Germans. Mother, her ears glued to the loud-speaker, heard, through the interference, the official communique of the "Pravda": The number of German soldiers who had been encircled and, through battle, cold, and hunger, completely annihilated, was estimated at two thousand. Mother always received that kind of news with the same phrase: "They'll never kill enough of them."

When I entered Erik's room that night, I found him lying across the bed. He turned towards me a face that was weary and full of grief, and said quite simply, "I've had a letter from Kurt's sister. He was killed in battle near Leningrad." Then without waiting for me to speak, "Be a good boy, leave me now. Tonight, I want to be alone."

I ached at that manly sorrow, so restrained and so silent; I fumed at my inability to find the words I wanted to console him with; I felt that the death of Kurt was the price of the Russian victory which had so delighted my mother: "They'll never kill enough of them." My good, gentle mother who wept when the red posters of the Headquarters announced the execution of hostages.

That evening, perhaps for the first time, could I really fathom the meaning of war, the havoc it left behind, and the tempest it stirred up within the hearts of men. . . .

By the end of spring an abrupt growing spurt completed my transformation: My body reached its full height, my voice became deeper; I exchanged the parting on the side of my head for a crew cut, and the knickerbockers for my first pair of long trousers. Once a week, I had to borrow my father's razor.

At night it now took me a long time to fall asleep, and mother would be astonished to find my bed all tumbled up in the morning. A host of images had invaded my mind and out of them I created strange fantasies whose endings were forever denied me through slumber, but whose hero was always Erik.

Since the death of Kurt his behavior towards me had changed. He would observe me sometimes, silently, for many minutes, or ask me questions most of which would embarrass me: Did I have any close friends in school? Was there a particular one I preferred above all others? Had I ever kissed a girl?

He made plans for us, too: The war was not going to last forever; whichever way it should end, he would come back to France as a journalist. Nothing was going to stand in the way of our friendship.

I no longer listened to his every word as though he were the oracle; my attention would wander from what he said and concentrate on his face. I would think how handsome he was.

Then, summer arrived, and with it my sixteenth birthday.

Mother, upon that important occasion, had invited about a dozen youngsters, the various offspring of friends, neighbors, aunts and uncles - the boys all carefully groomed, the girls all simpering - even then already, I felt an outsider in their midst.

Erik, on the eve of my birthday, had given me "The History of German Painting" which we had so often admired together. That sumptuous volume, which I was forced to hide for years for want of an explanation as to its source, always seemed to me the symbol of our friendship.

Once the guests had departed and my parents retired to their room, I went, as usual, to spend some time with him. Under a slack robe I was wearing nothing but my briefs, for the heat was stifling: I found Erik in his pajamas, their tops wide open over a chest of dense brown hair.

He had to laugh when I described my party. He was very gay and, I even felt, laughed somewhat excessively.

When I was about to leave, he drew me close to him and kissed my forehead. "Happy birthday, my dear."

I had no idea what suddenly possessed me. I was sixteen and it was summer; I had some wine, and could feel the warmth of his half naked body so close to my own. My face barely reached up to his shoulders - I had only to bend my head to press my lips against his chest.

His reaction remained a mystery to me for a long time. He pushed me brutally away; in his eyes there was a strange expression I had never seen before.

"Go now, that will do." His voice was trembling. "What do you know about me anyway, little Frenchman? Nothing. You're just a child and our countries are at war; can you understand that? But don't look at me so stupidly. Don't you understand anything?"

He was right. I did not understand until years later that he had wanted me that

Cont. pg. 22



les livres

885-2697

156 elmwood ave.

—reading list—

Front Runner
Maurice
Well of Loneliness
Male Homosexual
Lesbian/Women
Songs of Sappho
Jigsaw
My Name Is Sappho
Male Muse
Regiment of Women
No More Masks
Hermaphroditey
Songs of Bilitis
Patience and Sarah
Lord Is My Shepard...
Butley
Changing Room
This Sporting Life
the Mary Renault novels

CHAOS, cont.

maintenance were covered at length. To the delight of most of us there it was discovered that several such libraries are being formed and that they are available, to some degree, to people in the movement. The one problem facing all such institutions of course, is money and where to get it. Unfortunately, there were no solid answers to this.

After another cup of the brew, which, by this time I was starting to like, I dashed off to another panel. Yes, Virginia, there is a gay media and it was discussed at a panel surprisingly titled "The Gay Media: Does It Exist? What Is It?" Several problems were aired. Most of our problems come from our invisibility. Most gays are hooked into the straight (mass) media - TV, newspapers, magazines. Those people who were (are?) doing something sat around telling the others what they were (are?) doing in radio, newspapers and TV. The Advocate was discussed and compared with Gay Community News, a Boston publication. Few conclusions were reached except to say that there is a struggling gay media and that very few are aware of it. I was asked why I was taking notes, so I mentioned 5TH FREEDOM and somebody did recognize it. Back for another cup of coffee.

The hasty lunch at what passes for New York's answer to Your Host did not need the gloom and doom session that followed. When I spotted the name of Jim Zais on the program I figured that it would be an interesting and lively panel. Wrong! - "Being Out in Academe: Gay Faculty-Student Relations" turned out to be very heavy. Because of the recession most people were worried about the possibility of getting canned. There was very little mentioned about relations, gay or otherwise, between faculty and students. The only real conclusion was that all gays on campus should help each other in coming out, stuffing classes, forming groups, aiding existing ones and the other things that, I felt, were redundant. Shouldn't we be doing this all along? Gay faculty members have the responsibility to be there when needed by their students, to be good at what they do and to be honest. They cannot retreat behind their status. They must also provide, just

by being out and successful, a role model for the young gay on the campus. They should be there for guidance but must be non-threatening. All of these areas were mentioned but there appeared to be no new ground covered.

After rescuing my recorder and indulging in another cup of coffee I literally raced to the next panel, "Theories and Research in Gay Psychology." Let me say at the start that Tripp is a trip! Of course the fact that I gave his book, The Homosexual Matrix, a good review has nothing whatsoever to do with the fact that the man is magnificent! But first let me dispatch Dr. John Money. Dr. Money is a researcher in the field of hormones. His work is leading him into strange and exotic areas of human behavior based, in theory, on the minute amounts of hormones secreted at differing times and in different amounts during pregnancy. By studying the results of these secretions researchers hope to find, among other things, the answers to such questions as if pre-natal injections or treatments could possibly prevent cancer in the mature individual. (This is a paraphrase of much of the work being done in this field. Dr. Money just happens to be a leading figure in this area of research.) If some of this sounds like Brave New World to you you are not alone. In order for basic research not to get misused Dr. Money suggests that we become the watchdogs. This is an interesting idea from two points of view:

1. How do we know what is being done in any particular field and what possible consequences it could have.
2. Gays are disenfranchised, we become the subjects before we even know what is being done to us (not for us - just look at the misery that the alleged profession of psychiatry has forced on gays).

His ethics seem to be on questionable ground to say the least.

It would take a fifth year graduate level, of course, student of human psychology to understand the implications of this panel. However, the opening speaker, Dr. C. A. Tripp, made some things perfectly clear. He centered his remarks around categorization. This is the tendency to define a minority behavior as differing from the behavior patterns of a majority of the population. It

leads to the asking of questions and psychological proings to determine the basis for this strange non-normative behavior. For example, only a few people eat peas with their knife. Aside from the fact that this is anti-social behavior if you are invited to dine at the White House there must be other reasons for it. What traumatic shock, in your childhood, caused you to start eating peas with a knife. Is there a deeper problem involved here - maybe something to do with the shape of that particular vegetable? As you can see this type of questioning/reason-building style of mental exploration can lead into all sorts of fascinating areas.

Our culture is linear. We progress along a certain set of steps to attain goals. The best example of the results of this is the infamous "bell shaped curve" so familiar to teachers and students alike. We seek norms, averages and, by implication, mediocrity. Dr. Tripp endeared himself to all of us when he explained that homosexuality is the eroticization of same sex attributes and that 50 percent of the population practices this. They may not act upon their fantasy but they still have it.

Tapes were made of each session and I am exploring the possibility of obtaining duplicates of them (after all this is the age of Watergate) for the Gay Community Center and/or Tolstoy College.

Entertainment was provided on Saturday night. The first group of skits, a series of blackouts, was well written and acted. The audience had a marvelous time. I wish I could report the same about the second series. The Transles-

Cont. next pg.

ROOMETTES • PVT. DRESSING ROOMS • LOCKERS
SAUNA & SHOWERS LOUNGES

**terminus
baths.**

600 BAY STREET TORONTO
BESIDE THE BUS TERMINAL

ALWAYS OPEN

CHAOS, cont.

bianic Follies were written by Loretta Lotman. Her skill as a writer were quite obvious from the beginning of the series. The individual skits were mini-satires with a clever telegraphing of the punch line so you could build your response along with the action. Unfortunately Ms. Lotman was not blessed with an audience that was united. A small group of radical lesbians succeeded in shouting an actress off the stage and ruining the general tone of the evening.

The ugly spectre of separatism raised its head and the program for Sunday rapidly became a debate on the events of the previous evening. There was even talk of a men's GAU and a women's GAU. It is also apparent that this type of split will not occur. In an organization that is dedicated to academic freedom there can not be separate groups for women and men. This is one area where we must all work together. Separate groups should exist and do have their place within the broader base of the movement. Sometimes there is a great need for a dichotomy of thought expressed by the two sexes, but there is also a time when we must all work together as gays to help our movement and through it ourselves and humanity. Our difference from "the others" is our ability to vocalize our need to love whom ever we wish. To attain that goal we must work together.

Did the conference end on a sour note? Maybe. I feel sure that any factional problems that arise in the future will be handled as well as they were this year. There will be another conference next year and I can only urge those who are interested in the field of education and its multiple subject areas to attend. And join the GAU. For more information write to: Gay Academic Union - Box 480, Lenox Hill Sta. - New York, N.Y. 10021.

In spite of some upsetting moments toward the end, this group and the program it carries out will get my support for many years to come. See you in New York next Thanksgiving.

WAR IS NOT A GAME, cont.

night with all his being; that he had known my trust in him was such that he could do with me whatever he pleased; but that he preferred to destroy

everything rather than affect what he did not know to be my true nature; and above all, that he had wanted to leave intact the purity of a memory which was to brighten the rest of my life.

"Go now," he repeated, "you won't hate me forever; but tonight, go. Please! Go!"

He was almost shouting, at the risk of waking my parents, pulling me towards the door, shaking me. I think he would have hit me if my amazement had not abruptly given way to anger. I threw at him the first obvious insult that came into my head: "Filthy German!"

Like a cold slap in the face the door slammed shut behind me.

The days passed and, I shall regret it as long as I live, out of pride and rancor I avoided Erik, and left to spend my vacation with my aunt in Sologne without seeing him again. It was there that I received a letter from my mother, announcing with undisguised joy (in spite of the fear of censorship) that when I got back I would no longer find the German with them; having volunteered for the Eastern front, he had bid my parents goodbye, reassuring them that he would never forget his stay in France.

Immediately, I had to declare my happiness at the thought of getting my own room back; to denounce the war hungry elements of the German spirit, and to drink, from a bottle of champagne which my uncle had solemnly opened, a toast to the victory of the so far away Russians.

But when I found myself alone that night, when, to muffle my sobs, I could bury my face unseen under the blankets, I gave full vent for hours to the last sorrow of boyhood and the first sorrow of man.

I never saw him again. I do know that he was killed that summer, somewhere over in Russia. Like Kurt.

Not as often anymore, but with a deeper meaning, I still like when I'm alone some evening, to leaf through the book that he had given me - the only souvenir I have of him. My fingers slip over the rough grey linen of the binding, then turn the pages one by one. Somewhere across the portraits of Dürer or Holbein, I sometimes think that I can see his finger-prints; something then tightens in my throat, something that hurts

and will no longer flow.

On the title page he had written my name and his; then the date, July 23, 1942.

REPORT, CONT.

imposed celibacy. They reason that, "A constitutional homosexual engaging in homosexual acts in good conscience has the same rights to the sacraments as a married couple practicing birth control in good conscience."

Recognizing that the Church has been a primary source of the pervasive and debilitating prejudice and discrimination against gays, the report calls upon the Church to actively seek to rectify their historic role in this oppression: "As representatives of Jesus Christ, Church leaders have a serious responsibility to work toward the elimination of the injustices that continue to be perpetrated upon homosexuals by society. This includes discriminatory practices regarding housing, employment and eligibility for offices and functions both in the Church and society."

In his *Advocate* article, McNaught sums up the impact of the theologians' report: "Chances of the report's becoming the official policy of the Church in the United States in the next five years is remote, to say the least. But never before in this country has a group as impressive as the American Theological Society stood up in defiance on an issue as emotionally charged as homosexuality."

SAPPHO, cont.

We also send representatives to work with women's coalitions on feminist projects.

All lesbians are invited to join or attend any committee or event that interests them.

PRODUCTS AND SERVICES FOR THE HOMOPHILE COMMUNITY

DISCRETION ASSURED

EMPLOYMENT OPPORTUNITIES

for information write: KRISS
Box 62, Lewiston, N.Y. 14092
-or-
264 Main West, Suite 201,
Hamilton, Ontario, Canada
(Now celebrating
our tenth year)

CLASSIFIED

\$1 for 10 words or less. 10¢ each add'l word. Payment in advance. Send to 5th Freedom, P.O. Box 975, Ellicott Sta., Buffalo, N.Y. 14205.

DALE: With flowers crowning your brow and some laid silently about your feet, I watched you thru the tattered curtains. BENJI

INTEGRITY. National organization for Gay Episcopalians. Local chapters forming. \$10 membership includes Forum (10 issues). 701 Orange Street, No. 6, Ft. Valley, GA. 31030

MRJ: Like a bleeding tapestry your thoughts touched me.

THE BROAD STREET JOURNAL publishes a monthly ad listing service with a yearly subscription of \$12 and three free 3 line personal ads given. Send 50¢ for a sample copy and ad form to: BSJ, Box 337, Milliken, Colorado 80543

NEEDED: Drawing Table contact John at Center 881-5335

DAVID: WHAT IT IS MY FRIEND. I MISS YOU HERE AT THE CENTER.

DON C. I owe you nothing but I love you well.

AMSTERDAM GAYZETTE, Europe's favorite GAY newspaper! Printed in English and published monthly. Enjoy World Famous "Outrageous" Classified Ads from GAYZETTE readers in Europe and USA, plus lots of male nudes! Send \$1.00 for Sample copy. AMSTERDAM GAYZETTE, PO Box 893, Amsterdam 1000, HOLLAND.

SHORT SHOTS

Hide the Ex-Lax!

This quote by McKenzie Porter found in the Toronto Sun, Oct. 3, '75: "It is certain that anal eroticism, developed during childhood constipation, explains many cases of adult homosexuality."

(Body Politic, Dec. '75)

Poor Girls!

We found this interesting quote in an article about an English Rugby school that's admitting co'eds for the first time: "Sports will not be compulsory for the girls, and they will also be excused from fagging..."

Gay Israel

A new gay liberation group has been established in Israel. The organization is called Ahavah, which means "love" in Hebrew, but is also an acronym from the initials of Irgun Homosexualim Ba'erezt Hakodesh (Organization of Homosexuals in the Holy Land). The mailing address of Ahavah is Box 16151, Tel Aviv, Israel.

(Body Politic, Dec. '75)

Tattoo Erectus

"A new play, 'Section Nine,' opened recently in Princeton, N.J. The plot concerns a frustrated gay scientist who wants to destroy Washington, D.C. with a secret formula which is tattooed on his penis and is readable only when he has an erection. The C.I.A. gets into the action by training three agents in the "Homosexual Arts" in order to discover the formula. The "climax" occurs at a gay bath house and concludes with visuals of world leaders gayly and tenderly embracing one another."

(Gay Community News, Dec. 13, '75)

ANGER: Gays

District Attorney Jon K. Holcombe of Canandaigua County (N.Y.) told the Lions Club of Syracuse that homosexuals are responsible for a majority of violent crimes, especially homicides. According to a story in the Nov. 22 issue of the Syracuse Post-Standard, Holcombe told the gathering that it was time to recognize the "clear and present danger of homosexuality."

(Gay Community News, Dec. 13, '75)

**Happy Holidays
To All**



- Sauna Bath
- Private Rooms
- In & Out Privileges
- Refreshments
- Movies
- T.V. & Reading Rooms
- Centers of Action
- Valuables Checked

- ALWAYS OPEN - (Including All Holidays)
- STUDENT RATES - (Student I.D. Required)

**THE ROMAN
SAUNA**

109 NORTH STREET
ROCHESTER, NEW YORK 14604
Telephone: (716) 454-1074



Subscribe for Christmas

send to:
FIFTH FREEDOM
P.O. BOX 975
BUFFALO, N.Y. 14205

subscription rates/year
mailed in plain envelope

- ☐ \$5 for non-members
- ☐ \$3 for members of MSNF
- ☐ \$7.50 first-class

name _____

address _____

city _____ state _____ zip _____



Four important steps for Gay America from the National Gay Task Force

1 Let the media know your feelings

See, hear or read something offensive? Complain to the media by phone and letter. Help local groups contact media management for meetings and awareness sessions. Work on local group publicity. Call in to radio and TV talk shows. Support the gay media.

2 Back up gay legislation

Write letters urging support for gay rights legislation to federal, state and local legislators. Don't assume others have written and you don't have to! Focus attention on gay rights in religious, professional and community groups. Make it a campaign issue. Question candidates on gay rights; don't vote for any with anti-gay biases.

3 Support local gay organizations

Contact and join local groups. Support them with time, money or professional expertise. Start or join a professional gay caucus. Form a regional or neighborhood organization to address local needs. Start a local gay public affairs radio program, newsletter or rap group.

4 Join The National Gay Task Force

We have worked with 24 members of Congress to introduce federal gay rights legislation; obtained non-discrimination employment statements from major corporations and the 3 major networks; compiled support materials for use by local organizations; served as an information clearinghouse on national gay successes, actions and problems; coordinated the national protest of "Marcus Welby, M.D. - The Outrage"; and more.

But so much more needs to be done! And we need your help to continue our work. NGTF's financial support has come solely from memberships, donations and fund raising events. Without your support, we can not continue our current activities.

Help us now. Join NGTF today.

Join Us

Yes, I agree that IT'S TIME, and I want to help.
Enclosed is my contribution for:

- | | |
|--|---|
| <input type="checkbox"/> \$15 Basic membership | <input type="checkbox"/> New membership |
| <input type="checkbox"/> \$25 Contributing member | <input type="checkbox"/> Membership renewal |
| <input type="checkbox"/> \$50 Sustaining member | <input type="checkbox"/> New address |
| <input type="checkbox"/> \$100 Supporting member | <input type="checkbox"/> Contribution |
| <input type="checkbox"/> \$500 Lifetime member | <input type="checkbox"/> Member |
| <input type="checkbox"/> \$25 Household membership (for two) | <input type="checkbox"/> Non-member |
| <input type="checkbox"/> \$5 Limited income member | |

Name _____

Address _____

City, State, Zip _____

I understand that I will receive the NGTF newsletter, IT'S TIME, with my membership

☐ Please keep my name and mailings confidential

NGTF

National Gay Task Force
Room 506, 80 Fifth Avenue, New York, N.Y. 10011
(212) 741-1010